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OUR CONSTITUTION, FREEDOM AND CITIZENSHIP EXTOLLED

ONE of the many noteworthy addresses delivered at the Seventh National Conference on Citizenship, held in Washington, D. C., during September, 1952, was that by the Honorable John C. Bell, Jr., Associate Justice of the Supreme Court of Pennsylvania.

Justice Bell began his address by stating that the gathering was assembled for a two-fold purpose: "(1) to commemorate the anniversary of the adoption of the Constitution in Philadelphia on September 17, 1787, 165 years ago; and (2) to rededicate ourselves to the ideals of citizenship."

He expressed concern that so many of our citizens do not seem to appreciate our power or responsibilities, and added that "unless we do so, our nation is bound to suffer because, whether we realize it or not, the average American citizen is the backbone of our country." This is so, he explained, because it is the average citizen who elects our representatives who make our laws and our public officials who plan our policies and administer our laws.

He asserted that our Constitution defines and creates (in Article XIV, Section 1) what is generally understood as an American citizen, but, in addition, "it devised and established a marvelous framework of government in terms sufficiently broad and elastic to fit any age."

The same Constitution not only guarantees a republican form of government, but it reaffirms basic liberties and was "ordained and established" by "we the people."

Justice Bell then made a penetrating observation in regard to history and society at large. He said that, as we study history, "we find that in certain ages, a group of men has arisen who possess extraordinary intellects, or talents so distinguished that they become a beacon light for all time." He illustrated this by referring to the Periclean Age of Greece in the domain of philosophy; art in the Renaissance Period in Italy; the Elizabethan Age of England; in literature; and, in our own Revolutionary period, giants in politics. He quoted the familiar words of Gladstone

that our Constitution was "the greatest piece of work ever struck off at a given time by the brain and purpose of man." The Justice added that our Constitution was so wisely drawn that, after the Bill of Rights was adopted in 1790, it has been amended only twelve times.

His formula for becoming better citizens is to "appreciate our responsibilities and to think, work, speak and vote for what we unselfishly believe is for the best interest of our country."

He called attention to the shuddering fact that in other countries where the people have an opportunity to vote, they think it so important that more than 90 per cent of the people vote, while in our country, 50 per cent of the people, or less, bother to vote.

Under our Constitution, government is made "the agent and not the master of the people," the Justice pointed out and discussed the Bill of Rights, emphasizing that it is the best known part of our Constitution because it deals with our liberties. He listed four "freedom of" types—religion, speech, press, assembly; and two "freedom from" types: freedom from any law or official act which would deprive a citizen of life, liberty or property without due process of law, and freedom from unreasonable searches and seizures.

He voiced confidence that the American people can, as always when necessary, adjust to the needs of a changing world, as shown in going from the horse-and-buggy to the automobile age, and then from the auto age to the airplane age and now the atomic age. He maintained that, though the problems today are complex and difficult, they are not as difficult as those that were encountered and mastered by our forefathers.

S. W.

Whatever is both scientific and for the best human welfare is good humanism. Humanists employ every scientific invention and modern discovery for the purpose of human progress and the building of a better world community.

—Lowell H. Coate.

WILLIAM KOCH, 33°, HONORED

On November 15, 1952, the Scottish Rite Bodies at Des Moines, Iowa, will honor Brother William Koch, 33°, Sovereign Grand Inspector General in Iowa and Grand Chancellor of the Supreme Council, 33°, Southern Jurisdiction, U.S.A., by a dinner at the Scottish Rite Temple in celebration of the 50th anniversary of his becoming a Master of the Royal Secret, 32°.

Brother Koch became a Master Mason in Home Lodge No. 370, A. F. & A. M., of Des Moines, on September 20, 1900, and served as Master of the Lodge in 1904. He received the 32nd Degree of Scottish Rite Masonry on November 21, 1902, and was invested with the rank and decoration of Knight Commander of the Court of Honour in 1913.

On October 19, 1917, he was coroneted an Inspector General Honorary, 33°; was elected an Active Member of the Supreme Council on October 21, 1937, and is now Chairman of the Committee on Finance.

Brother Koch is a member of the Order of the Red Cross of Constantine, and is a Past Potentate of Za-Ga-Zig Shrine Temple of Des Moines, Iowa.

THE POWER OF LOVE

"Love is the only bow on life's dark cloud. It is the morning and the evening star. It shines upon the cradle of the babe, and sheds its radiance upon the silent tomb. It is the mother of art; the inspirer of poet, patriot, and philosopher. It is the air and light of every heart, the builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with music, for music is the voice of love. Love is a magician, an enchanter that changes worthless things into joy, and makes right royal kings and queens of common clay. It is the perfume of the wondrous flower, the heart. And without that sacred passion, that divine swoon, we are less than beasts, but with it each is heaven, and we are gods." No man can have an experience like that and not know it.—Texas Grand Lodge Magazine.

DEMOCRACY VS. COMMUNISM

[EDITORIAL NOTE: This article is reprinted from *Are You an American?*—*Great Americans Speak*, by Frederick C. Packard, Jr., Associate Professor of Public Speaking, Harvard University. The book is published by Charles Scribner's Sons, 597 Fifth Ave., New York 17, N. Y. It is reprinted here by Special Permission of the Copyright Owners.]

MANY well-meaning, kindly but ill-informed Americans are of the opinion that Communism is a political theory—the doctrine of a political party, like the Democrats or the Republicans—striving like those parties for recognition in an ethical, democratic manner. Others believe, vaguely, that Communism is an economic theory—a share-the-wealth scheme on a big scale. Yet other decent Americans have never given the matter even a moment's thought, but, transferring their own decent feelings to others, believe that people should not be persecuted for their opinions. Unhappily, none of these attitudes or ideas is correct.

Communism is a perverted religion—a total faith which demands complete obedience on the part of its faithful, and blind belief in the wisdom and good intentions of Communism's high priests, or commissars. A Communist surrenders to his leaders, not only his rights to freedom of thought and possession of property, but his integrity, his honor, his body and his soul. All are at the disposition of the leaders of the Communist Party, and the Communist regards himself only as a tool or instrument whereby the plans of that Party may be furthered.

Communism is a religion, and the god it worships is as evil a god as was ever Baal or Moloch. For the Communist rejects what he calls "bourgeois morality" (by which he means the Ten Commandments and the Sermon on the Mount), and believes that whatever will work to do him material good is moral and proper. He believes that no man is responsible to any power higher than the State, and that man's responsibility ceases whenever he ceases to breathe. Hence, any act which will improve his own condition during life is justified and may be committed without fear. There is only one limit to his immorality, as we understand it. The Communist is ever and always, sleeping and waking, the creature of the State. Whenever, in the interest of the State, the Communist's own personal desires, ambitions—even his life itself—require to be sacrificed, he must humbly bow down and accept the decisions of his masters, the leaders of the Communist Party.

There is nothing new about Communism

as it is practiced in many countries today. It is as old as the pyramids; for the men who hauled great stones to raise the pyramids of ancient Egypt were also the abject slaves of a State and bound in obedience to Pharaoh and his brand of commissars. It is as old as tyranny everywhere. In Russia, from where the Communist version of slavery extends and expands, the pattern of a slave-State was long established. As late as the spring of 1861, millions of Russian serfs were at the absolute disposal of their noble masters. By decree of the Tsar, Alexander II, these peasant slaves were given land and freedom, but the Russian Communists have managed in a few years to restore the old pattern of slavery in an even more horrible form. Communism has provided only a change of masters for the Russian people. And everywhere Communism is preached, you will find its most ardent supporters are twisted souls who feel that they stand to profit personally by any violent overturn.

A Communist does not think or reason; he does what he is told. It is foolish to argue with a Communist-minded person, but he may be affected by showing him in opposition to his own immoral philosophy a better faith in which he can absorb himself. Against his tortuous and murky ideology, set a simple statement of the principles of American democracy. Against the bloody record of what Communism in practice has done to the peoples who have been subjugated by it, set the glorious example of American achievement.

Seventy years before Karl Marx, the father of modern Communism, began his work, American tongues and pens had proclaimed a system which by its very existence refuted all his doctrines. The words of great Americans, spoken and written on [for] great occasions, express this basic American doctrine. The Declaration of Independence; the Constitution of the United States; the burning speech of Patrick Henry in 1775 when our fathers seemed to flinch before the prospect of freedom; the wisdom of Alexander Hamilton, George Washington and Thomas Jefferson, through whose efforts the American dream of freedom was made real; Abraham Lincoln's rededication of the nation to its ideal on the death-winnowed field of Gettysburg; the words of Woodrow Wilson and of the two Roosevelts in moments of national peril—in these you will find a political faith for Americans which honors and upholds the laws of God and abhors the jungle-law which is Communism.

MORE MASONIC TWINS

The item in our September issue concerning the twin brothers who are members of the Scottish Rite and of the Mystic Shrine has brought several reports of like instances. The first was from Brother Albert Winett of 850 South Broadway, Los Angeles 14, California, who said that he and his twin brother Sidney, received the three degrees of Masonry together, in 1945, in Ionic Lodge No. 520; received the 32nd Degree of the Scottish Rite at Long Beach, and became members of Al Malaikah Shrine Temple of Los Angeles in 1951. They both served overseas in World War II without being separated and now are in business, operating a firm that was started by their father, Ben Winett, who belongs to the same Blue Lodge, Consistory and Shrine as they do.

Brother Ozier D. Slay of 1462 Canary Drive, Mobile, Alabama, writes that he and his identical brother, Dozier E. Slay, aged 38, received the first three degrees together in Perdido Lodge No. 752 at Perdido, Alabama, in December, 1942, and both became Scottish Rite Masons in May, 1945, at Mobile. To make it more interesting, in 1949 their oldest brother, Alvin C. Slay, served as Master of Perdido Lodge and the twin brothers served as Wardens the same year. In 1950, Ozier D. Slay served as Master and, in 1951, Dozier E. Slay served as Master. This certainly is very unusual and they would like to know if it has been duplicated.

Brother William B. Brown, P. O. Box 531, Billings, Montana, writes that he and his brother, Frank W., were born March 31, 1922, and "even today people have difficulty in telling which of us is which." Together they received the Third Degree in 1946, in Billings Lodge No. 113, and entered the Billings Consistory of the Scottish Rite at the same time, both becoming Nobles in Al Bedoo Temple at Billings together. What is of great interest in their case is that "our Dad, Harvey D. Brown, traveled the whole journey with us."

In the small community of Des Moines, Wash., Brother Robert A. Ellington and his four sons—Abner C., Furman E., Lawrence P., and Osborne G., are all members of Des Moines Lodge No. 245, F. & A. M., the Scottish Rite Bodies and Nile Shrine Temple of Seattle. Of these sons Lawrence P. and Osborne G. are twins. They all received the Scottish Rite Degrees and became members of the Shrine as a group. The father celebrated his 91st birthday in October, 1952.

These are difficult times when we have to do without the things our parents never had.

GEORGIA KNIGHTS TEMPLAR EDUCATIONAL FOUNDATION

THE Knights Templar of Georgia have happily extended their work to foreigners in helping worthy students to achieve their ambition to become graduates from institutions of higher learning, under the auspices of the well-known Educational Foundation of the Grand Encampment of Knights Templar of the U.S.A.

Sir Knight Thomas C. Law, 33°, Sovereign Grand Inspector General in Georgia of the Supreme Council and Past Grand Commander of Knights Templar in that state, has been instrumental in bringing several fine young women from abroad to Georgia, where they can study subjects which, upon their return, will reflect great values to all concerned—the students, the Knights Templar, the United States and the countries from which the students hail.

Sir Knight Law's Sponsoring Committee embraced Sir Knights Abit Nix, 32°, of Athens; J. W. Crouch, 32°, of Albany, Treasurer; Tom B. Elfe of Macon; D. E. Pennington of Dalton, Georgia.

It was indeed a most inspiring occasion when these young women furnished the entertainment at a banquet, which was the outstanding feature of the annual conclave of the Grand Commandery of Georgia, held at Athens in May, 1952. Sir Knight Nix was Toastmaster and his unique reputation as an after-dinner speaker made this one of the features of the occasion.

Miss Tsuyako Sakamoto of Tokyo, who was a student of home economics at the University of Georgia, was the first lady presented at the banquet. She appeared in one of her beautiful national costumes, and the simple and fervent expression of her deep gratitude for her sponsorship by the Knights Templar was most pleasing to the Sir Knights and their ladies. A mature young woman, Miss Sakamoto has been a successful teacher of home economics in her own country and, under her guidance, there was built and equipped the first modern diet kitchen to be put in use in Japan. Because of her natural abilities and keen appreciation of the opportunities afforded by the foundation, the Georgia Educational Foundation decided to extend the scholarship of Miss Sakamoto so that she can complete her work for a Master's Degree in Home Economics, an accomplishment which would enable her to accept a proposed appointment to the faculty of the newly organized Christian University of Japan, founded by the Christian people of America.

The second young woman presented was Miss Eugenie Drabbe of the Netherlands. She had been for a year learning the various techniques of modern social service, which will enable her the better to follow her career as a social worker.

Miss Drabbe suffered greatly during the enforced occupation of her country by the Axis powers, and later by the Allies. Because of this experience her studies here were of special significance. With this rich background she made a splendid impression in her talk on how Americans appear to a woman from Holland.

The two young women were introduced by Sophia Pappassinneous, well known throughout Georgia for her many appearances before meetings where she vividly shows, among other things, how the Greeks have been the only people completely to throw off Communism and the Soviet yoke. Through the special interests of Miss Pappassinneous the committee decided to bring a very capable young Greek, Miss Aliko Zafbiadou of Alexandria, Egypt, to the university campus. It may be added that she is the foster sister of Miss Pappassinneous.

The Sir Knights, at the conclusion of the conclave, "passed the hat" and raised a substantial sum to be divided among these young women for their personal use. Filled with fervent appreciation for the very essential spending money collected, one of them wrote:

"You Americans can hardly understand what this means to me! I was viewing the end of my stay in your midst in a sort of panic at the prospect of returning to a country extremely poor in material resources—and I had wanted to take with me, out of this paradise, something besides knowledge and understanding. Clothes give me now a sense of worthwhileness and security, since I was for so long almost devoid of most of the nice things that are so dear to every woman's heart."

ARE SAN FRANCISCO SCHOOLS TO GO THE WAY OF BOSTON?

ONCE upon a time the public schools in Boston were the best in the land. Then a sect, which believes it has a God-given monopoly of education, elected a school board of its own faith. The Boston public schools have been permitted to deteriorate to a condition that impels parents to withdraw their children. The only practical alternative within the economic ability of most families is the parochial school, oper-

ated at low expense by means of a captive teaching staff.

There are today fifteen thousand more students in the parochial schools in Boston than in the public school system. Then, as public schools are abandoned, the property is purchased at bargain prices and turned into church schools.

Are the public schools in San Francisco headed down the same subversive road to ruin?

Dr. Herbert C. Clish, who apparently does not believe in the American public school, was made superintendent by a board of education, a majority of whom were either thoughtless or beguiled Protestants.

In the August 22, 1952, edition of the *San Francisco Monitor*, Doctor Clish is quoted as follows:

"In the planning of our public school building program great cooperation has been given by the Catholic schools in informing the superintendent's office of any projected Catholic school construction, so that this factor might be taken into account in planning for new public schools, thus not waste (sic) public funds through providing greater school facilities in any neighborhood than would be necessary, once the Catholic school has been constructed. . . .

"The total annual cost of educating the children now attending the Catholic schools had they been in the public schools would have amounted to \$7,823,649.51. This would have amounted to approximately 78 cents on the San Francisco tax rate."

The public schools, free to Americans of every class, creed and race, have contributed much more to our country's welfare and economic worth than what they have cost. In the end other systems might prove costly, indeed, if we consider the experience of such countries as Spain and Italy.

Doctor Clish is quoted further as follows: ". . . the superintendent of public schools is of the opinion that the San Francisco Board of Education had the welfare of San Francisco taxpayers very much in mind when it favored the tax exemption upon these schools, trusting that they would continue to operate and thus continue to relieve the taxpayers of this burden."

There is little likelihood that parochial schools will be given up, taxes or no taxes, but most taxpayers would be most happy to make provision for these children in our traditional American schools.

In any case, these parochial schools should not be so favored that no public schools shall be built near their premises, thus forcing many to attend who would prefer the American public schools.—G. N.

SOME OF THE MANY BENEFITS PROTESTANTISM HAS BROUGHT

ONE of the commonplace utterances of the present era is that religious liberty and civil liberty are intertwined. Protestantism has had a tremendous influence in bringing this concept into a reality, although many persons do not always grasp this fact.

From the days of the Reformation down to the present, little by little Protestantism has constantly gained. There are many who reject the theology of all denominations, yet have a theory of their own regarding the Great Architect of the Universe, and these persons, no less than members of orthodox churches, realize what Protestantism has done to make it possible for each individual to worship his Creator according to the dictates of his own conscience.

King William III of the Netherlands (William of Orange), a Protestant leader in the 17th century, did not invade England as a conqueror, but came as The Great Deliverer on invitation of the English noblemen to help them rescue England from Roman Catholic James II and Louis XIV of France.

Historians, Catholic as well as Protestant, are agreed that King William's victory at the Battle of the Boyne, July 12, 1690, saved Protestantism for much of Europe, thus making secure civil and religious liberty to mankind against the designs of Kings James and Louis who were the agents of perjury, persecution and oppression as were also their Jesuit counsellors and guides.

A glance at the colonial history of our own country will show that our forebears established schools and spread religious truth as they then understood the term. To be sure, it was the heroism of Roger Williams and his work in Rhode Island that blazed the trail that ultimately gave men in the New World the religious and civil liberty which has come to be our most prized possession and remains so today. Although even today there are, unfortunately, individuals with probably good intentions, who, nevertheless, have forgotten our early struggle for intellectual freedom and who seem bent on re-establishing a program of thought control.

But, notwithstanding these regrettable incidents, Protestantism stands forth as the great beacon light of the New World to show men the path to freedom of thought. Nor was this result always achieved by easy means. James Russell Lowell, in his great poem, "The Present Crisis," written prior to the War Between the States, exclaimed: "Truth forever on the scaffold. Wrong

forever on the throne." There are many lines of that poem that seem as applicable to our own era as when they were penned more than ninety years ago, showing that, while man has changed superficially due to science and invention and living conditions, yet, when it comes to prejudice and complacency, he still puts on a good exhibition of the theologian's concept of "Ole Man Original Sin."

But Protestantism has kept plugging away, and its mission today, as formerly, is to raise man to higher concepts of duty and dignity, and with them the principles of religious and civil liberty that are as precious to thinking men today as they were in bygone decades and centuries. S. W.

WORLD HEALTH ORGANIZATION IS POSITIVE, NOT NEGATIVE

THE World Health Organization, with headquarters at Geneva, Switzerland, is now and has been since September 1, 1948, on a permanent basis and is one of the largest among the specialized agencies of the United Nations. It has a membership of almost seventy countries. Its officials do not emphasize its size and scope, but rather call attention to its duties, ideals and responsibilities as an international institution in the domain of health.

Of special significance is its constitution. For instance, it defines health as "a state of complete *physical, mental and social well being* and not merely the absence of disease or infirmity."

It also affirms that health, thus defined, is "one of the *fundamental rights of every human being* without distinction of race, religion, political belief, economic or social condition."

It also sets forth its recognition that "the health of all peoples is fundamental to the attainment of *peace and security* and is dependent upon the *full co-operation of individuals and states*."

Stringfellow Barr, in his enlightening booklet, *Let's Join the Human Race*, states that, if Communism were to be abolished today and were every Russian by tomorrow obligingly to commit suicide, the Western World would still be faced with the problem of how to remedy the hunger, malnutrition, disease, ignorance and poverty which engulf so much of the world. The World Health Organization (or WHO for brevity) is one answer to this problem.

Another problem is overpopulation. This past spring the delegates from the Scandinavian countries tried to put

through a resolution creating a commission of scientists to study the population problem and report back in a year or two with facts and recommendations for dealing with it. Notwithstanding the world-wide importance of this problem which affects the health, happiness and prosperity of some two-and-a-half billion people and the peace of the world, the resolution was defeated by Roman Catholic countries whose representatives stated that Roman Catholic countries would withdraw from WHO were such a resolution insisted upon.

But suppose the Protestant countries had stated that, inasmuch as they have to carry the bulk of the burden due to overpopulation, they would withdraw if the Roman Catholic countries insisted on carrying out Vatican policy to outbreed all other groups. This, of course, lies at the root of Roman Catholic opposition to birth control despite all the high-sounding semantics that it is a "moral" question, when every high school student, let alone intelligent adults, knows that it is an *economic* question. But the Romanists won the day.

All non-Romanists must get together and stalwartly face the issue at the next meeting of WHO and, if it means the withdrawal of Roman Catholic countries, then so much the worse for the Roman Catholic countries. This knuckling to Roman pressure at every whisper of opposition is not only a display of cowardice, it will continue to prove devastating to the entire free world. The time to resist and checkmate Roman Catholic control of WHO is now, for the work of WHO is too valuable to the free world to be silenced in some of its very best endeavors by the sinister, self-appointed world government operating from Vatican City State. S. W.

LET IT BE IN MY DAY!

I once felt that kind of anger which a man ought to feel against the mean principles that are held by the Tories. A noted one, who kept a tavern at Amboy, was standing at his door with as pretty a child in his hand, about eight or nine years old, as I ever saw, and after speaking his mind as freely as he thought prudent, finished with this unfatherly expression, "Well, give me peace in my day."

Not a man lives on the continent but believes that a separation must some day or other finally take place, and a generous parent should have said, "If there must be trouble, let it be in my day, *that my child may have peace*," and this single reflection, well applied, is sufficient to awaken every man to duty.—Thomas Paine.

THE SEVENTH NATIONAL CONFERENCE ON CITIZENSHIP

THE Seventh National Conference on Citizenship, sponsored jointly by the National Education Association and the United States Department of Justice, was held in Washington, D. C., September 17-19, 1952.

The remarks of welcome were given by the Hon. James P. McGranery, Attorney General of the United States, and Mrs. Sarah G. Caldwell, President of the National Education Association.

Mr. McGranery said, in part: "The theme of this conference is, fittingly, 'The Constitution and the Citizen,' each necessary to the other, and mutually dependent for continued survival. The correlative rights and duties of good citizenship flow from this sacred document, and their proper observance constitute its truest safeguard. Hence, this conference, aptly called a 'Working Meeting in Citizenship', pauses to deliberate on the meaning of the pact—which is at once the framework and the soul of the republic.

"The democratic ideals which we cherish, and which have given us the blessings of the best life on earth, were woven by Jefferson into the Constitution. It provides a system of government, which, though vested in the representatives of the majority of its citizens, nevertheless protects the minority against the possible tyranny of the majority. Every individual is guaranteed inalienable rights endowed upon him by his Creator—rights that cannot be taken away."

Mrs. Caldwell said, in part: "Since 1946, the National Education Association has had the opportunity to cooperate with the United States Department of Justice in sponsoring an annual conference on citizenship. More than one thousand private and public organizations have been participants. Each year men and women have come from the far-flung corners of our land for the one purpose of sitting down together to talk out, in a spirit of unity, the ways in which the ideals of our democracy can best be brought to full fruition.

"Those of us who are working in the classrooms throughout the nation are dedicated to the great service of teaching these boys and girls to learn the right things. We have our responsibilities clearly in mind. We recognize ourselves to be the instruments for helping these children grow up as people who know and value their country's history and tradition; people skilled economically, vocationally, socially and politically; people alert, informed, conscientious, tolerant, and progressive;

people who recognize and are prepared for their rights and responsibilities as citizens under the Constitution."

Dr. Richard B. Kennan, Executive Secretary, Commission for the Defense of Democracy Through Education, National Education Association, stated the purpose of the conference. He said, in part: "The united strength of our nation is one of the greatest miracles of our age. No other nation holds within its boundaries as great a heterogeneity of groups as does our country. We have a greater variety of nationality groups; a greater proportion of representatives of racial groups; a greater divergence of religious groups; more labor groups; social groups; professional groups; more varieties of any groups you may think of than any other nation. By all the experience of ages past, we should long ago have perished from dissension and internal strife. Yet, whenever a great challenge has come, we have so far rallied to the common cause with a unity that has hardly been approached by nations of more homogeneous composition.

"The effects of this conference reaching out through all the states and territories—through all the organizations represented here, can become a mighty force to bring about a stronger America. Each person here today bears an awful responsibility, for, if we are to meet our challenge here, we must kindle anew the zeal of our progenitors who founded and carried forward this great nation, and somehow infuse it into the thousands of our fellow citizens whom each of us represent. I suggest that this conference should endeavor to be the peaceful counterpart of a national crisis. Our challenge should be to find the means, the techniques, the processes to arouse a peacetime appreciation and zeal for the critical elements of our American unity, strength and intelligent self-confidence. As a school man I put great faith in our common schools where children of all groups in our society sit together, study together, play together and come to know and respect each other. As a citizen I am sure that our Constitution and our Bill of Rights are the firm foundation on which *only* could we have raised the mighty structure of our nation. I am, furthermore, firmly convinced that we can preserve and maintain our way of life only as we preserve and maintain the rights and the freedoms of our individual citizens."

A dramatic feature of the conference was the Naturalization Proceedings held by the Hon. F. Dickinson Letts,

Judge of the United States Court for the District of Columbia, which included his address to a class of 54 petitioners for naturalization from 21 different countries. He said, in part:

"Justice means more than the administration of law according to the established rules of law and equity in the settlement of controversies by the courts. The term *justice* embodies all principles of rectitude and just dealing of men, one with another, and conformity to it. Respect for the rights of others is the best guarantee that our own rights will be preserved. In these troubled times men should pledge themselves, one to another, as did our founding fathers in the Declaration of Independence, their lives and fortunes and their sacred honor to the cause of freedom. Our form of government and our way of life connote freedom of worship, freedom of thought, and of speech; equal opportunity; peace and security.

"Our government is a democracy; it rests with the people; the government and all instruments of the government are the servants of the people. This is in contrast with such government as has placed the ultimate power in a ruler. With us that power abides in the breasts of our citizens."

Technical Sergeant Arthur G. Farrington, USMC, veteran of Korean action, holder of the Purple Heart and Bronze Star, spoke of the significance of citizenship to the petitioners in the following words:

"There are people in this country who have stopped working and suffering for America. There are even some who are actively working against it. The large majority, however, are busy day in and day out working for America with their hands, their hearts, and their minds. You people must join this large majority. The profits are yours—a better country, a better life!"

The following response was made by Anna Salcone of Italy, a member of the Naturalization Class: "On behalf of the class I wish to express my appreciation for the opportunity to become an American citizen. My husband is a citizen and my children are citizens, and now I am happy to say we are all citizens of this great country of the United States of America. I want to thank the Americanization School and the officials for making it possible for me to attend the school. This is the happiest day of my life."

Mrs. James B. Patton, President General of the National Society, Daughters of the American Revolution, spoke to the class briefly on the responsibility of citizenship, saying: "In your faces see a light of hope—a hope of citizenship in the land of your choice. Your determination to acquire this citizen-

ship has required action on your part, and, having obtained it, it is well to pause to think how you as a citizen can enjoy its greatest blessing, which will come to you through accepting your responsibilities. When one has responsibilities, one becomes part of a structure. You are now part of America! Your ideals, your skills, and your understanding, from now on, will be woven into the American pattern."

The Hon. Argyle R. Mackey, Commissioner of Immigration and Naturalization, in speaking on the opportunities of citizenship, said to the class: "This is a memorable occasion for all of us—native and foreign born alike. In ceremonies across this broad land of ours, the present generation's debt to those dauntless men who wrote our Constitution is being acknowledged."

May I stress that only as long as the citizens of these United States are alert, conscientious, and enlightened in carrying out the responsibilities and duties of citizenship, will the Constitution continue to proclaim its message of freedom to our own people and to liberty-loving people all over the globe."

The Hon. Justin Miller, Chairman of the Board and General Counsel, National Association of Radio and Television Broadcasters, said: "Now just what is involved in preserving, protecting, supporting and defending the Constitution? Is it something like pledging allegiance to the flag? Yes, something like that; but much, much more!"

"The Constitution is a *working* document, just as is a law enacted by Congress, or a deed conveying a piece of land, or a contract to perform services, or a will disposing of property after death. Unless it is used, and made to work—unless its true meaning and intent are carried out, it is not being preserved, protected, supported and defended. And, to the extent that any officer, or organization, or individual does help to make the Constitution work—according to its true meaning and intent—to that extent he is making a direct and valuable contribution to citizenship."

President Harry S. Truman addressed the conference, which was composed of approximately 1,000 delegates, representing 600 public and private agencies throughout the nation. He said, in part: "The success of our institutions depends on a clear understanding of what our democracy is—what its foundations are—where it is strong and where it is weak. . . . Free government is based not only on morality, but also on reason. . . . Today, free government is under attack all around the world. That fact should call forth our greatest loyalties. Free government needs our support. We cannot keep it

unless we are willing to fight for it. The great enemy of free government today is Soviet Communism."

Carl B. Hyatt, Director of the Attorney General's Citizenship Program, addressed the conference at different times.

MASONRY IN CUBA

The Grand Lodge, A. F. & A. M., of Cuba is to build a magnificent Masonic Temple in the City of Havana, having recently laid the cornerstone. The structure will have twelve stories and will be the new headquarters of the Grand Lodge. The new Temple will cost approximately \$1,500,000. The ceremonies were conducted by Grand Master Carlos M. Pineiro, assisted by other Grand Officers.

Although Masonry has existed in Cuba for a very long time, it has suffered much persecution and opposition. The Fraternity has not only had to endure this persecution and opposition, but until the past few years it had been troubled somewhat by irregular and clandestine Masonry.

Brother Pineiro, who has on occasion visited the Masonic Lodges in Florida, was re-elected Grand Master of the Grand Lodge of Cuba, following the laying of the cornerstone for the new structure. The late Deputy Grand Master, Dr. Alfredo Barreto, 33°, who was a 33° Honorary Member of the Supreme Council, was succeeded by Brother Mario Quiros. The Grand Secretary is Brother Jose F. Castellanos.

CONGRESS INVESTIGATES TV AND RADIO PROGRAMS

Under authority granted by H. R. 278, which passed the House May 12th, a subcommittee of the House Interstate and Foreign Commerce Committee commenced a full and complete investigation and study to determine the extent to which the radio and television programs currently available to the people of the United States contain immoral or otherwise offensive matter, or place improper emphasis on crime, violence, and corruption, and, on the basis of such investigation and study, to make such recommendations (including recommendations for legislative action to eliminate offensive and undesirable radio and television programs and to promote higher radio and television standards) as it deems advisable.

The subcommittee consists of Representatives Oren Harris, Democrat of Arkansas, Chairman; Arthur G. Klein, Democrat of New York; F. Eitel Carlyle, Democrat of North Carolina; Homer Thornberry, Democrat of Texas; Joseph P. O'Hara, Republican of Minnesota; J. Edgar Chenoweth, Republi-

can of Colorado; Harmer D. Denny, Jr., Republican of Pennsylvania.

The first witness was Representative E. C. Gathings, Democrat of Arkansas, who introduced the resolution. He deplored the character of certain television programs which place a premium on rowdiness, improper attire, unbecoming conduct and glorified crime and violence in altogether too many instances.

The second witness to be heard was Representative Joseph R. Bryson, Democrat of South Carolina. He emphasized the fact that children are easily impressed by what they see and hear on the television and, for this reason, television programs should be carefully scrutinized. All such programs should be presented with a view to help in training the observers for the highest concepts of citizenship. Moreover, Mr. Bryson pointed out, there are too many television shows which undermine respect for the marriage vow, and make it appear smart to indulge in drinking.

On the second day of the investigation, Dr. J. Raymond Schmidt, National Superintendent of Legislative Work of the International Order of Good Templars, and General Superintendent of the National Civic League, was heard by the subcommittee. He stated, in part, as follows:

"The I.O.G.T. and National Civic League wish to protest the sponsorship of otherwise satisfactory radio and television programs by the brewing industry. They are tired of radio and television programs making beer drinking appear fashionable to the children in their homes.

"The bad feature is that children accept without question what they hear and see over the air. Parents are at a serious disadvantage in counteracting the influence of these programs. It is time that the Federal Communications Commission made some decisions regarding programs and their sponsors that will help protect American homes from the deluge of drunkenness sweeping the country today. If such power is lacking, then Congress should step in the breach with adequate legislation on this point. . . .

"Those already in the habit of drinking know where to go for the purchase of more drink. Why then permit the highly organized and financed brewing industry to bombard the nondrinkers, especially teen-age boys and girls, with their high-pressure selling tactics over radio and television? By so doing the brewers know very well that they can recruit young people by the thousand as purchasers and consumers of their products. Every expert advertising executive recognizes the power of repetition as a sales force."

MERITS OF FREEMASONRY

WHAT is the motivation that has welded a cohesive group of about 4,000,000 men into the organizations of Freemasons? Persons who are not members of the Masonic Fraternity have often asked this question and they are entitled to a forthright answer.

Formerly non-Masons were often referred to as "the Profane," by members of the Craft. This term, of course, did not mean persons who were irreverent or blasphemous, but it is derived from the Latin words *fanum*, meaning temple, and *pro*, meaning before or in front of or outside of. Hence, the phrase meant those outside the temple or non-members. But today, simplification of diction prefers the term non-Masons or non-members to designate those who are not duly accredited Blue Lodge Masons.

And here again it is necessary to distinguish between organized Masonry dating from 1717 A.D. in England and Masonry as a philosophy whose principles were formulated in the mists of antiquity.

There are many reasons that bring men together into organized groups—commercial, social, scientific, philosophic, religious, humanitarian, and any one of these reasons, or a combination of them, may account for men joining an organization. But, with regard to Freemasonry, a different atmosphere permeates its membership. To be sure there are those who may join from selfish motives, and, if such is the case, those members are not true Masons at heart. Only The Great Architect of the Universe can see and read the inmost secrets of the human heart. But, if individuals here and there become members from unworthy motives, one of two things is likely to happen. Either they will feel uncomfortable in company with those who think and feel quite differently from them and they will ultimately demit and leave the Fraternity, or they will succumb to the wholesome influences of the Lodge and become true Masons at heart as well as in name.

The word *Free* in Freemasonry is often misunderstood by non-Masons. As Masonry uses the term it implies free to exercise self-discipline. Masonry is not free financially, because its dues accumulate to build funds to aid the widow and orphan and sick who are in need of assistance, although Masonry is not a so-called "benefit" organization.

Furthermore, Masonry costs a man effort to live up to its principles, but this pays off in dividends of character and fine citizenship.

Such terms as "the Fatherhood of God and the Brotherhood of Man" or "Liberty, Equality, Fraternity," although now commonplace in our language, nevertheless are still 24-carat gold in life's safe-deposit box of social and religious values. Masonry has kept alive these ideals. Something more than mere personal preferment or gain is necessary to hold an organization together for 235 years and spread its wholesome influence all over the globe.

Masonry has ever been the upholder of constitutional government and free education, freedom of religion, intellectual probity and liberty. Wherever Masonry is strong, there Protestantism is strong, and wherever Protestantism is strong, there, too, Masonry is strong. Masonry is the upholder of our free, tax-supported, American public schools, "non-partisan, non-sectarian, efficient, democratic, for all of the children of all the people."

These are some of the many reasons why 4,000,000 Masons in the United States remain a cohesive group of stalwart citizens. S. W.

REASONS WHY COMMUNISM IS HELD AN ENEMY OF MANKIND

THE contrast between what Communism professes to be and what in reality it is today accounts in large part for why it is regarded as an enemy of mankind.

The Western World holds freedom as one of its priceless assets. The word *freedom* covers a wide range of thought. President Franklin D. Roosevelt made famous "The Four Freedoms"—Freedom of Speech; Freedom of Religion; Freedom from Fear; Freedom from Want. But each of these freedoms can in turn be expanded to include other freedoms—freedom to express thought; freedom to investigate; freedom to travel; freedom to write and publish newspapers, magazines, books, and to produce and exhibit motion pictures; freedom of education; freedom to have a religion or no orthodox religion; freedom from fear in all its ramifications. None of these freedoms is found in the areas where Communism prevails.

Moreover, to assess Communism properly one must tabulate its deeds. The world continues to be shocked at tales told by those who have made their escape from behind the so-called "Iron Curtain."

The USSR has two classifications of crime and criminals. One deals with what it considers everyday misdeeds, such as theft or assault, which it holds

to be the result not of man's sinful nature, but of the class organization of society and the outcome of the exploitation of one class by another. It treats these criminals as "mentally ill." It regards their acts as merely "anti-social."

The other group is classified as "politically anti-social" and to these it shows no mercy, for it holds that they are betraying the revolution and the principles on which Communism was founded. It regards these offenders as a class enemy. Such political crimes consist in preaching in favor of private ownership of property, advocacy of the free enterprise, and the right to enjoy the fruits of one's labor unmolested by the State or by any individual. Such political crimes also include condemnation of the production and distribution of wealth for private profit, as against that of use, a principle of both Socialism and Communism.

To those who teach and practice such views, the Government of the USSR considers no punishment too severe. One of the punishments is to break up family life, the seizure of some member of the family who is spirited away never to be heard of again by his family. The methods of third degree treatment of prisoners to "soften them up" for trial, and many other barbarities are carried on.

Records show that once Communism gains the ascendancy in a given area, all the promises previously made to aid and rebuild turn out to be false.

S. W.

SHRINER AGED 102 YEARS

Elbert E. Gelatt, who was 102 years of age last October, was created a Noble of Irem Temple, A.A.O.N.M.S., of Wilkes Barre, Pennsylvania, on July 19, 1952. He had been made a Thirty-second Degree Scottish Rite Mason at the age of 99 years, and was so impressed with the work that he decided to go on and become a member of Irem Temple.

Quite active for his age, Brother Gelatt putters about his extensive gardens daily throughout the spring and summer. He has spent his winters for the past several years in Daytona Beach, Florida. Another remarkable feature about him is the fact that he does not wear glasses, but admits that at times he has a little trouble with fine print. He said he had no recipe for his longevity except that, if he could have bread and honey three times a day, he would be satisfied and not have a craving for anything else.

No government can be long secure without a formidable opposition.—*Disraeli*.

CONSTITUTION HOLDS VITAL PLACE IN CITIZEN'S LIFE

JUST because the Constitution of the United States of America holds a vital place in the life of its citizens is one solid reason among many why each citizen should endeavor to understand it, if not in every detail, at least its general principles.

The annotated official edition of the Constitution of the United States, complete to January 1, 1938, lists 11,010 cases decided by the Supreme Court of the United States. How many of these decisions affect a proper understanding of the Constitution? Lawyers consulted by this writer state that it is not necessary to understand the issues involved in these 11,000-odd cases to make it possible to have a proper understanding of the Constitution. Estimates vary from ten to twenty-five cases as of sufficient importance to have made declarations on the fundamental meaning of certain provisions of the Constitution. The late Charles Evans Hughes, in a speech in 1912 when he was Governor of New York, stated that the Constitution is what the judges say it is; and what they say it is, of course, is embodied in these 11,000-odd cases.

The question often arises, in connection with the argument that students in senior high school should be taught the Constitution, as to how students of high school age can be expected to have a grasp of its meaning when lawyers and judges themselves differ as to its interpretation.

The answer to this is that the teacher of a high school course in Constitutional Law can reasonably be expected to be familiar with the dozen or two decisions that have importantly interpreted the meaning of various provisions of the Constitution and, therefore, make clear to the students the general principles embodied in the Constitution.

The Declaration of Independence while not law does expound a philosophy of government that finds expression in the Constitution itself, and it is well to recall that the Preamble of the Constitution states: "We the People . . . do ordain and establish this Constitution for the United States of America." The source of power resided and resides in the people.

The Declaration of Independence and the Constitution form such a vital part of the American inheritance that any one, whether teen-aged or middle-aged, who appreciates the countless advantages and means of happiness that this land of opportunity and plenty afford him, must inevitably want to

trace back to its sources the causes of all this richness of living—material, intellectual and spiritual. It is, therefore, logical to have the basic principles of the Constitution, along with civics, taught in the high schools of our land. The details necessary to a wider understanding of the Constitution will come with the years as experience and further study enable the student, young or old, to grasp and enjoy what the great minds of this and other decades have expounded of the Constitution, but in all likelihood such adult reading and study of the Constitution would not take place but for the initial impulse given in high school. S. W.

CATHOLIC PRELATE SAYS HIS SCHOOLS SAVE TAXES

The *Spokesman Review* of Spokane, Washington, carried an item stating that Bishop Charles D. White said the Roman Catholic elementary and high schools of that city last year "saved" the taxpayers more than one million dollars. He added: "If the 4,975 pupils attending the twelve parochial schools and three Catholic high schools during 1951-52 had attended public schools, they would have cost the taxpayers an additional \$1,253,700." The figures were based on the cost of \$252 per pupil for children attending Spokane's public schools. He reasoned also that if the taxpayers had to provide school space for these youngsters, it would have cost an additional \$3,491,000, according to conservative estimates from architects.

Bishop White added that "the operation of the private schools will afford still a greater saving to the public during the coming year because of the increase in anticipated enrollment."

For years the Roman Catholic Church prelates in various areas of the United States have held that the maintenance of their schools was a great saving to the taxpayers. However, they never point to their ultimate objectives: (1) to get control of America through the education of their children and (2) after this control is effected to demand and, through their influence, obtain funds to maintain all the expenses of their schools. They hold in mind the great goal of ultimately making America Catholic, as they have already done in other areas of the Western Hemisphere, especially in Mexico, South America and in Quebec.

Instead of any satisfaction on the part of taxpayers for the alleged money savings to them, they should feel a sense

of terror for the preservation of their liberties provided for in the Bill of Rights. This sense of terror should also be felt by the lay members of the Roman Catholic Church itself, for there is no country where Romanism is dominant in which liberty of conscience and political rights prevail.

So, while there is a saving in money to the taxpayers, there is an ultimate loss of all that humanity through the ages has fought to achieve and finally obtained in the Bill of Rights and the Constitutions of our federal and state governments. In proportion as our rising generation is educated in parochial schools and becomes our judges, legislators and officers in other high places in government, our liberties will cease to exist, for the Roman Catholic Church demands of its membership first allegiance to it.

To the citizens of vision, there must come a time when there shall be no private schools in the United States owned and conducted by a church of a foreign sovereign autocratic character such as the Roman Catholic Church State.

COURT TO RULE ON CHARITABLE TRUSTS

Herman J. Geppert, who built an empire of cattle and land holdings in Buffalo and Hyde Counties, South Dakota, died at the age of 65 years, leaving a will in which he bequeathed \$950,000 to the Roman Catholic Church. A bachelor, he left \$5.00 each to his brothers and sisters, \$10.00 to his stepmother, and nothing to his nephews and nieces.

Information from Pierre, South Dakota, stated that his relatives have undertaken to break the will. In the first legal test before Buffalo County Judge C. C. Swartout, the bequest to the church was denied. Later, Circuit Judge R. W. Bakewell, ruled the gift valid. He said the will was a charitable trust, subject to be enforced by the courts.

Mr. Geppert was described, in previous hearings, as a man who drank considerable whisky, and was thought to be very frugal in his living, but celebrated at times in an erratic manner by hiring entertainers from large cities for parties that attracted most of the countryside. This fact and his failure to remember his close relatives have doubtless been used to show that undue influence of some source had crept into the wording of his will.

Since the case will go on to the Supreme Court, it is said that lawyers generally agree that the decision on the will by this court will make "new law." This opinion is based on the statement that there has never been a clear-cut ruling on charitable trusts by the court.

PAPAL CONCORDAT WITH SPAIN BLOCKS PROTESTANT LIBERTY

A CONCORDAT is a treaty between the Holy See at Rome and another sovereignty, with the former ever getting the better of the bargain. To illustrate, the concordat with Spain makes the pope and not Franco the real ruler and dictator of Spain. A nation which signs a concordat with the Vatican Papal State signs away to the Vatican all rights in matters of education, religion, marriage, and certain civil provisions; and the nation which so signs, pays the expenses, including that of maintaining the Roman Catholic priesthood.

In an article in *The New York Times* of September 23, 1952, Camille M. Cianfarra, special correspondent of that paper, reported what took place between Rev. Paul E. Freed, a Baptist minister of Greensboro, North Carolina, and Alberto Martin Artajo, the Minister of Foreign Affairs of Spain. Reverend Mr. Freed submitted a memorandum to the Minister of Foreign Affairs, which stated that he unofficially represented the "thought and backing of the major United States [Protestant] denominations, such as the Baptists, the Presbyterians, etc., as well as numerous other church organizations, including the World Council of Churches and the National Association of Evangelicals."

He also told the Minister of Foreign Affairs that he had been asked by a number of United States Representatives and Senators to make a report on the present status of Protestantism in Spain, and he, therefore, requested an authoritative statement of the Spanish Government's position on that question. Mr. Freed added that there are two basic reasons why American public opinion is so concerned about Spanish Protestants: (1) that a majority of Americans are Protestants; and (2) that all Americans believe so strongly in religious freedom—which is not a temporary reaction but a deep-rooted belief."

In reply, the Foreign Minister stated, in part:

"Neither the Bill of Rights, basic constitutional charter of the Spanish people, nor our concordat with the Holy See gives the government power to authorize Protestant proselytism, meaning by this the captivating (conversion) of new proselytes. The government can go no further. . . .

"There is no doubt that the few Spanish Protestants and the foreign Protestants who reside in Spain can use legal channels to resort, as Spanish citizens or as authorized residents, to

the Spanish authorities in case they believe that the rights conceded to them by law have not been recognized.

"Thus it is clear that they have no need for the backing and the support of foreign religious and political organizations. . . ."

Mr. Freed commented on this statement of the Foreign Minister thusly:

"Article 6 of the Spanish Bill of Rights states that no one should be molested for his religious beliefs and private exercise of worship [but] in effect Protestants are molested both in their private and corporate life."

In support of this he listed the following recent facts:

"The National Convention of Spanish Baptists was scheduled to open in Alicante this week, but the civil governor refused to permit it.

"A Protestant chapel in Elda, a small town near Alicante, was closed about two weeks ago.

"Four young men were arrested last July in Madrid for passing out Protestant leaflets near a chapel. All were released after a few weeks.

"In Turis, a wedding took place in the local Protestant chapel. The authorities stationed guards outside and allowed no one to enter except the minister, the bride and the bridegroom."

It would be well for those Americans who defend Spain or who favor the exchange of ambassadorial relationship between the United States and the Vatican Papal State to ponder those words in the statement of the Foreign Minister of Spain that point most significantly to the danger to free governments which become entangled with the demands of the Vatican City State. We repeat them as follows:

"Neither the Bill of Rights, basic constitutional charter of the Spanish people, nor our concordat with the Holy See (emphasis added) gives the government power to authorize Protestant proselytism, meaning by this the captivating (converting) of new proselytes."

Thus, from the above statement of the Spanish Minister of Foreign Affairs, it will be seen that the Vatican rules Spain in matters of religion, certain civil rights and education. It would do the same in the United States of America if this country should exchange ambassadorial relations with the Vatican City State, for the Vatican would soon set up a propaganda for a concordat (treaty) which would abrogate the second clause of Article Six of our Federal Constitution, thus destroying the effect of the provisions of the First Amendment in connection with

the Fourteenth, and all of the provisions of the constitutions of the several states with reference to separation of Church and State. S. W.

FREEDOM AND OUR PUBLIC SCHOOLS

At the dedication of the new school in Manitou Springs (Colorado), Olin P. Lee said: "Without the work of our public school system our nation could not stay free." This is not a statement with which most rational persons would quibble. And yet, so many of us seem to take that simple but profound truism for granted.

Fundamentally, whether or not our nation remains free depends to a great extent upon how enlightened, how healthy, mentally and physically, and how intelligent we are. Obviously our public schools have played a magnificent role in helping to build this country to its present stature and strength, by their very emphasis on good citizenship, good minds, and good bodies.

Why, then, are the public schools being made the scapegoats? Partly, it would seem, because there are some who in their hysteria have concluded that the American democratic processes are inadequate to meet the challenges of red totalitarianism. Partly, because all the fears and tensions of a chaotic era are being projected on the public school system.

Instead of facing up to our own adult deficiencies, instead of real soul searching as to the causes and cures of our own adult, mixed-up, modern society, we seek the easy way out—and therefore the wholesale condemnation of our public schools.

It is all too rarely observed that just as our modern, complex community has forced new responsibilities on each individual, so, too, have the schools been obliged to accept new responsibilities. Once we understand that basic point then we must understand what these responsibilities are and what we can do to cooperate with the school authorities in carrying them out. Then we will be certain that our public schools are helping our nation stay free.—*The Free Press*.

BEQUEST TO MARYLAND MASONIC HOME

Brother Jesse P. King of Mt. Airy, Maryland, who died last year, left "to the Grand Lodge of Ancient, Free and Accepted Masons of Maryland, a body corporate, for the use of the Masonic Home, 'Bonnie Blink,' in Baltimore County, Maryland, the sum of five thousand dollars, absolutely." He was a member of the Masonic Fraternity for a long time and took an active interest in "Bonnie Blink."

COMMUNIST DECEPTIONS TOLD BY LATE CZECH POET HALAS

An authentic story of Communism and its present-day leaders and their methods has been given to the world by the Czech poet, Frantisek Halas, who, during his last illness, told his experiences under Soviet rule in Czechoslovakia. He was a deputy at the first National Assembly at the time of the liberation in 1945. Later, he was president of the syndicate of Czech writers. He also occupied an important position at the Ministry of Information, a position which he held up to the last few months of his life. The Stalinists had by then gained a tight grip over the entire country.

Mr. Halas, although he was a champion of social and economic justice, had a fear of and a detestation for the Communist dictatorship. During the last months of his life he suffered from a heart ailment which made it impossible for him to do any more writing, but he was desirous that his ideas, which he shared with his friends, should be preserved in writing.

Prof. Angelo Mario Ripellino of Bologna University brought with him, on a trip from Prague to Rome, a copy of the manuscript which Mr. Halas had read and approved. Professor Ripellino showed this document to Mr. Maurice Montabré, on the staff of *Figaro*. Thus the Halas story saw the light of publication.

Mr. Halas did not indulge in name calling, although the facts which he disclosed to his friends in his last days might have been regarded by many disinterested and unprejudiced persons as ample justification for such a course. His aim was to make his statement a record of facts and an appeal to reason, rather than to blind hysteria. His story is dispassionate but deadly in its disclosures.

The poet-author, Mr. Halas, begins by telling of the high ideals which he and his group had and how they fully expected that the USSR was the political power that was going to bring the millenium and make it possible to solve the world's economic and social problems, and achieve that happy result, not quite overnight, but nevertheless in a surprisingly short time, although the exact date or even approximate date was not mentioned.

But Mr. Halas and his friends were painfully disillusioned. The news which came to them from the Soviet Union told of the restrictions upon science and the arts, restrictions which led to oppression and, in some cases, suppression. "Before we were able to realize what was happening," stated Mr. Halas,

"all the universe around us, not only material but also the moral one, had changed."

He then proceeds to answer the question, "How is it possible?" He said: "The first great mistake lies in believing that the Communist politicians seize and exercise power only through violence; through terror. . . . Every day it becomes clearer . . . that the actual communist interpretation of socialism can find approval only by [from] an ever diminishing minority of the population. . . . Indeed, violence is only the last one among the means of a communist regime." He enumerated the various steps by which the Communists take control. The first step, he says, is persuasion. If this fails, they then resort to tactics and ruse. "The third and the most powerful among the means of communist domination is, of course, 'organization'." The system, he explained, is called within the party "democratic centralism" and is a formidable invention. It begins with the district committees, then the county committees, then the supreme bodies. The center alone makes decisions.

Communism, Mr. Halas pointed out, contains the seeds of its own destruction. "Its inhuman organization which crushes all conscience gives birth to a malignant hatred, and the effect of the terror may be less one of breaking down the individuals than that of exciting a courage which will finally mock all risk." A second error or misunderstanding "as to what has happened in the countries of the Soviet orbit consists in imagining that the Communists . . . are dishonest, nasty and depraved. It goes without saying that here as anywhere else we can find examples of all the human depravations and vices. But, in the same way, we meet high qualities among the Communists. . . . They really wish to bring good to the people."

He then explained that, while Hegel, the philosopher, stopped at interpreting the world, Marx gave to philosophy the task of transforming it. "In reality, it [Communism] has become a pure ideology in the worse sense of the word. . . . The image of the future ideal state of humanity overshadows everything else. . . . In this conception reality, as an observable, concrete, individual and actual thing, is deprived of all value and of all interest."

Quoting Plato in his *Politeia*, "Our administrators will probably find it necessary to use many lies and deceptions for the good of the administrated. . . . As remedies, all means are useful" In like manner, said Mr. Halas, "ration-

alistic utopianism—that of Plato as well as that of Marx—leads to immorality. . . . Lies, ruse, brutality and violence are supposed to lead to truth, honesty, brotherhood and to peace." Mr. Halas would have denied the moral and practical efficacy of such means to reach these ends.

Referring to the victims of this ideology, Mr. Halas queried: "How many of these cases there are [are there] in the USSR? How many others in the surrounding countries will enlarge the ranks of these desperate men?" S. W.

HUMAN INTEREST ENSHRINES FAMED CAROL, "SILENT NIGHT"

The Christmas Season will soon be here and one wonders sometimes how many of the millions of people who listen to the countless renditions of "Silent Night, Holy Night, All Is Calm, All Is Bright," actually know the origin of this perennially popular Christmas Carol. Like many another famous poem or musical composition or historic happening, there are many versions of its origin and each version differs somewhat from the others, although all versions have a thread of similarity running through them.

The words of "Silent Night" are, from all accounts, properly credited to an obscure priest by the name of Joseph Mohr, whose parish was in the town of Obendorf, Austria. The music was composed by the schoolteacher, Franz Gruber. The date was Christmas eve, 1818.

The carol traveled from one town to another slowly. Finally, someone brought it to Berlin to Felix Mendelssohn-Bartholdy, who was at that time director of music at the Cathedral of Berlin. He wanted to know the name of the composer. No one could tell him. He thereupon designated his concert master, Eric, to find out. He travelled far and near. He went to Salzburg, Austria. From there the trail led to Mt. Spil Abbey and from there to the village of Heilein, high up in the Austrian Alps. There he met the daughter of the composer who introduced him to her father, Franz Gruber. Thus he received the recognition that was his due. Father Mohr, who wrote the words, had died about ten years previous to Eric's visit to Gruber. Thus this Christmas Carol eventually circled the globe.

There is a principle which is a bar against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation.—Herbert Spencer.

HOW SHALL WE TEACH TEMPERANCE?

[EDITORIAL NOTE: This article appeared in the *Alabama School Journal* and is by James P. Floyd, supervisor, Temperance Education, State Department of Education.]

ALL the forty-eight states now have a law requiring some type of teaching concerning the effects of alcohol in the public schools. The law authorizing such teaching in Alabama was passed in 1901, stating in part that the public schools are required "to teach the effects of alcohol. . . ." For many years each teacher was required to sign a statement that he had taught the harmful effects of alcohol before he was placed on the payroll at the end of the month.

However, for some years there has been a feeling that something should be done to make this law more functional in our public schools. To this end the Legislature of 1947 appropriated \$40,000 to be used by the State Department of Education in employing a temperance education supervisor and in providing materials to implement the study in the various public schools. This appropriation has since been cut to \$25,000 a year and has been approved by the Legislature each biennium.

Points of view originally suggested as the approach to the problem are as follows:

We believe that, through appropriate education of children in school, a constructive approach may be made to the problems associated with the use and abuse of alcohol.

We are agreed that instruction relating to alcohol should be based upon the scientific knowledge now available and that it should be objective.

We consider alcohol education to be a part of the broader field of mental and physical health; it should reinforce and give point to those elements in the school program which seek to develop wholesome personality by removing fears and conflicts and to establish habits of self-direction and attitudes of assuming responsibility.

We look upon the materials and activities relating to alcohol education as enrichments or [of], rather than additions to, the existing curriculum.

We consider that facts about alcohol and the problems related to its use should be made a part of each pupil's education, with due consideration of his maturity, needs and capacities.

We are inclined to insist that alcohol education must not use unproved statements; that it must not, directly or by inference, encourage drinking among young people; that it must not interfere

with the precept and example of any good home; that it must not be directed at securing changes in the legal methods of control established by the people of the state; and that it must not be considered a campaign or a sensational attack in the nature of propaganda.

We believe that alcohol education will aid children and youth to approach their personal problems more adequately, and that it will ultimately reduce the problems now associated with alcohol in our society.

It is obvious from these points of view that the problem must be attacked from the standpoint of prevention. This necessarily means that the approach must be through the avenue of mental health. This is an old approach, but when it is remembered that approximately half the hospital beds in the United States are occupied by mental patients, and one-third of the soldiers of World War II discharged before V-E Day were neuro-psychiatric cases, it becomes alarmingly obvious that emotional adjustment is the area in which teachers must more and more concern themselves. It is also the area in which teachers can safely proceed without too much specialized knowledge concerning the scientific approach to the problem of alcohol. Individual and group counseling must be intensified on all levels of the public school. Potential alcoholism, as well as other evils which lead to the distortion of personality, can be discovered in the young child; for example, a feeling of not being wanted, slowness in becoming adjusted to school. If the teacher understands the child's background, he will discover that there are various insecurities such as fear, anxiety, and prejudice. The child's social life may be circumscribed, unwholesome, or even negative. He may display awkwardness, loneliness, or embarrassment. He may feel rejected; he may be pampered or malnourished. Discipline problems in a particular child may arise from his effort to secure recognition or to retreat from reality. These are danger signals and may lead to alcoholism, crime, insanity, or a multitude of other antisocial characteristics. It is, therefore, in this area that the prevention of alcoholism can be safely and effectively dealt with. The aims of education and of mental hygiene are theoretically the same.

It should be noted also that the teaching of the evil effects of alcohol should be a part of, and integrated with, other subjects. Perhaps any subject could be used, but it is particularly recommended that this study be integrated

with civics, health, science, social studies and economics.

It is assumed that children and young people have a profound respect for the truth. They do not like to be "preached to," or about. Nor do they like for the dignity of the home to be violated. With this in mind, we recommend the scientific approach in the teaching of temperance education. It should be factual, broad enough to include all phases of the problem, unbiased, and presented with due regard to the personal dignity of the pupil. It should be directed toward developing an inner compulsion in a child based upon his own decision after knowing the facts. It is believed that, once youth is properly informed, it will act sanely in the matter of temperate living.

The problem should be approached in the schools in such manner as not to arouse antagonism or argument among any organization or groups who are working for the welfare and sobriety of people. It is hoped that all forces working for temperance may join hands in a complete understanding of motive and method to the end that a united attack may be made.

The State Department of Education has considerable material to assist schools in carrying out this program. These materials are available at no cost and will be supplied on request. These include books, pamphlets, films, and filmstrips. In almost every county there are available people who have studied the scientific approach to the alcohol problem in alcohol workshops at the various colleges. It is suggested that each faculty devote at least one meeting to a study of this problem so that all teachers may understand the correct approach that is being made where this problem is being dealt with.

REV. DR. JOSEPH R. SIZOO IS AN ACTIVE MASON

Rev. Dr. Joseph R. Sizoo who was recently appointed to the professorship of religion in The George Washington University, Washington, D. C., is a member of the Craft and an active one, too.

He was Grand Prelate of the Grand Commandery, Knights Templar, State of New York, and he is now Associate Grand Prelate.

The unknown author who penned these lines hit a keynote thus:

"Keep ascending the mountain of cheerfulness by daily scattering seeds of kindness along the way as best you can, and, should mists hide the mountaintop, continue undaunted and you will reach the sun-tipped heights in your own life-experience."—*Masonic Pocket Magazine*.

ROMAN CATHOLICISM AND TOTALITARIANISM

[EDITORIAL NOTE: This article is from *The Blue and White*, monthly publication of Johnson Bible College, Kimberlin Heights, Tennessee. The author is Robert Monroe Bell, president of that college.]

THAT the Roman Catholic Church is one of the most powerful political forces in the world today cannot be denied. It is powerful because of its great numbers. It is powerful because of its great wealth. But, most of all, it is powerful because it controls the thinking of multiplied millions of people. It takes the children when they are young and moulds their minds and directs them into channels of thinking acceptable to the Roman church. Thus, the child grows up believing that the political organization ruled by the pope is actually the Kingdom of God, and that loyalty to the pope and the Roman hierarchy is synonymous with loyalty to God. I do not blame them for this. On the contrary, I pity them. If I had grown up in a Roman Catholic home, and had been taught in Roman Catholic schools and had been so insulated with Roman Catholic influence that ideas contrary to Roman Catholic theory would not get into my mind, I would, in all probability, be a staunch supporter of the Roman Catholic Church. I would be believing, as many of them do, that the Roman Catholic Church is the only true church and that the pope is the successor of Peter and the personal representative of Christ (the Vicar of Christ) on earth, with power to "bind" and "loose" in heaven and on earth.

If I had been born and reared under the influence of Roman Catholicism, I would not know, and would not be able to understand, that the Roman Catholic kingdom headed by the pope and the kingdom established by Christ are not and cannot possibly be the same.

That the two kingdoms are not the same can easily be proved by the words of Christ Himself. When Pilate asked Jesus if He were a king, Jesus answered saying, "My kingdom is not of this world."

The Roman Catholic kingdom, on the other hand, is very much "of this world." Any claim to the contrary is pure propaganda.

In the Kingdom of Christ, no man exercises lordly authority over any other man. "Then came the mother of Zebedee's children with her sons (James and John) worshipping Him and desiring a certain thing of Him. And He said unto her, 'What wilt thou?' She saith unto Him, 'Grant that these my two sons may sit, one on Thy right

hand and the other on Thy left in Thy Kingdom.' . . . But Jesus called them unto Him and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you; but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant; even as the son of man came not to be ministered unto, but to minister and to give his life a ransom for many.*'"

The "great ones" in the Roman Catholic kingdom do precisely what Jesus said the princes of the Gentiles did—"they exercise authority upon them." Jesus said to His followers, "*It shall not be so among you.*" Therefore, any church in which a few "princes" exercise authority over the masses is not and cannot be the church of Christ.

The church—the true church—the church which Christ came to establish is, in its human relationships, the most democratic institution on the earth. But the Roman Catholic Church is a monarchy, a totalitarian state, a dictatorship as pure as that over which Marshal Stalin presides.

Yet, I do not protest against the Roman church because of its size. In common with most Americans, I rather like bigness. I do not protest against the Roman church because of its wealth. I have never coveted riches, but I have never been able to despise other people or institutions merely because they are rich. I do not protest against the Roman church because it is a dictatorship. I do not hate dictators. On the contrary, I feel sorry for them. Believe it or not, I felt sorry for Hitler and Mussolini. They could have been great, useful, and happy men if they had not tried to regulate the lives of other people. I feel sorry for Stalin and the pope. But I feel more sorry for their subjects. However, if they are not protesting, why should I? If they are willing to submit to a dictatorship, they have my blessing.

The thing about the Roman church to which I object, and against which I protest, is its claim to be *the* church. Such a claim is on a par with that of the Pharisees who claimed to be the spiritual guides when Jesus was in their midst.

Liberty has never come from the government. . . . The history of liberty is the history of the limitation of governmental power, not the increase of it.—*Woodrow Wilson.*

HOW MUCH LONGER CAN THEY PERPETUATE THIS FALSITY?

The Rev. Joseph V. Kerr, in a baccalaureate sermon at St. John's University, Brooklyn, N. Y., had the rashness to say: "The shibboleth of the hour is the cult of the open mind. The Catholic Church is almost the sole defender of the power of the human mind to know the truth."

The probability is that no institution ever existed which has succeeded so well in precluding the human mind from knowing the truth, as has the Roman Catholic Church. Its whole history has been one of restriction, distortion of pertinent facts and closing the minds of its members to truth. Certainly not a few of those who heard the baccalaureate address of the Rev. Mr. Kerr have heard of the Vatican Index of Forbidden Books, which include some of the best works ever written, and silently smiled contemptuously, but did not have the courage to challenge the priest's preposterous remark.

Has not the Rev. Mr. Kerr studied Canon 1384? This reads as follows:

"The church has the duty to demand that Catholics shall not publish books which she has not examined in advance. She has also the right to forbid for a just reason books published by others."

"Whatever is prescribed under this title regarding books shall be likewise applied to newspapers, periodicals, and all other published writings unless the contrary is established."

Only recently the Sacred Congregation of the Holy Office announced in the Vatican City that the works of Alberto Moravia, popular Italian novelist, and the late André Gide, French author and Nobel Prize winner, had been placed on the Vatican Index of Forbidden Books.

Is this a defense of "the power of the human mind to know the truth"? The reverse is true. The Roman Church exercises its self-proclaimed right to preclude "the power of the human mind to know the truth, among its membership, without the sanction of its so-called Ordinaries."

One wonders how much longer our faithful Roman Catholic friends will be geese. We are thinking of the lines of Euripides:

"The ordered host of Libyan birds avoids
The wintry storm, obedient to the call
Of their old leader, piping to his flock."

The signs of the times indicate that this "piping" is becoming a bore to many thinking Roman Catholics, which is likely to grow into a storm that the piping of the Vatican Index of Forbidden Books will alert, i.e., suppress.

PAX ROMANA MEETING RAISES DOUBTS FOR NON-CATHOLICS

MONTREAL, Canada, was the scene of a gathering of students and professors of Roman Catholic institutions known as *Pax Romana*. It was described, in the *Montreal Star*, as an "International Movement of Catholic Students" and the "International Catholic Movement for Intellectual and Cultural Affairs," the two main movements within *Pax Romana*. This was the 22nd Congress with 600 delegates from upward of 50 countries.

Pope Pius XII sent a letter of greeting and was quoted in the press as saying: "If we broaden our prospective [perspective] we notice that an analogous task confronts the great family of the universities, heir of mankind's cultural patrimony." He then pointed out that teachers and students of various countries could develop, by a "study of languages and by useful collaboration, the appreciation of the intellectual riches proper to each." He also referred to the "development of methodical action on an international plane in the service of science and culture."

It would indeed be refreshing to know that *Pax Romana* or any other sector of the Roman Catholic Church really and truly meant what the Pope said about "the service of science and culture." With regard to science, *America*, the Jesuit Weekly, in its issue of August 3, 1946, deplored the deficiencies of science in Roman Catholic institutions. In *Scientific Monthly* of December, 1931, Doctors Lehman and Witty stated: "The conspicuous dearth of scientists among the Catholics suggests that the tenets of that church are not consonant with scientific endeavor." Is *Pax Romana* really changing all that?

Dr. Jean Desy, Director-General of the International Service of the Canadian Broadcasting Company, stated that universities should be furnished with "intelligent and generous" financial support by the State. Lecturing on "The University and the State," Doctor Desy, former Canadian Ambassador to Brazil and Professor of Social Science at the University of Montreal, said that this support should be furnished when necessary, "with no other purpose than the common good."

Typically, as a Roman Catholic, he explained that the State has the right and the duty of checking on university expenditures and of receiving its reports, but that this must be done without undue interference by the State in the scholastic affairs of the university. (Emphasis added.) He argued that the State can encourage university progress,

protect the independence of professors, and assist the most talented and most needy students.

In addition to direct aid, such as scholarships and loans, he said the State can usefully provide indirect aid in the form of accommodations, cafeterias, tourist bureaus and employment agencies. However, he warned that all these things must not be used by the State as a political instrument, but, it is presumed, only for the benefit of the Roman Catholic Church.

There is the old adage that whoever pays the fiddler calls the tune, and our own United States Supreme Court has ruled: "It is hardly lack of due process for the Government to regulate that which it subsidizes." (*Wickard v. Filburn*, 317 U.S. 111, 131.)

Doctor Desy would use the State to promote ecclesiastical interests. He pointed out that, since the spreading of education is of primary concern to public welfare, therefore it is the responsibility of the State to promote and to encourage education and to complement it when shortcomings appear. Specifically, he stated, "the State's entrance into education should be on the condition that it withdraw as soon as circumstances permit (emphasis added), since it normally should exercise only functions of supervision and assistance in education."

"The State has no right in the field of education to usurp the functions of the family and the church. However, the State cannot remain aloof from the university, in which is molded the intellectually elite whose responsibility is the molding of democracy."

Pronouncements of the popes, as well as the actions of the Roman Catholic hierarchy, reveal that their concept of the word *democracy* is vastly different from that held in Protestant countries. Conspicuous in their activities has been a vigorous attack upon the public schools as an illegal monopoly interfering with the rights of the family, whereas the Roman Catholic Church is guilty of this by forcing its people to patronize its schools.

So long as federal and state constitutions and legislative acts remain as they are, the hierarchy cannot do anything about making their policy a reality, but there is no doubt that their aim, once they get the political power, is to force the State to finance education while giving the Roman Catholic Church the right to control education.

There are several items in Doctor Desy's address with which one could

agree were it not for the known purposes of that ecclesiastical totalitarian government located in Vatican City State, with branch offices all over the globe. The public schools of the U.S.A. have proved the greatest cultural unifying force in the world to date, and that is what Rome does not want unless it can control the unifying, which means casting the human race into a mold made on the banks of the Tiber.

Pending Rome's design to control the colleges and universities, it has been able to establish church propaganda organizations under the guise of social or religio-social societies, as for example the Newman Clubs, named after John Henry Newman, the apostate Episcopalian rector who became a Romanist and, because of his brilliant mind and large fortune inherited from his father, rose rapidly to become an archbishop and cardinal.

Such are these so-called Roman Catholic Newman Clubs, designed to nibble away the foundations of freedom of thought and American independence on behalf of a foreign, totalitarian, political and ecclesiastical power.

S. W.

BUST OF ITALIAN GENERAL PRESENTED IN NEW YORK

On September 22, 1952, the Honorable Prince Gianfranco Alliata di Montereale, president of the Italian American Association of Italy, presented to the City of New York a bronze bust of the Italian General, Count Enrico Fardella di Torre Arsa, who fought in the War of Secession in the United States. The ceremony took place at the City Hall, the bust being formally presented to Mayor Vincent Impelliteri.

Prince Alliata of Montereale is a member of the Italian Parliament and is prominent in the politics of his country, besides being the head of several cultural and benevolent institutions. Being the youngest Active Member of the Supreme Council 33°, Ancient and Accepted Scottish Rite of Freemasonry of Italy, he paid his respects to Past Grand Commander John H. Cowles, 33°, at his bedside in the hospital, and to Lieutenant Grand Commander Thomas J. Harkins, 33°, then Acting Grand Commander of the Southern Supreme Council, at the House of the Temple in Washington, D. C.

Brother Frank Riccioli, 32°, a member of Albert Pike Consistory in Washington and an admirer of Prince Alliata, wrote a poem dedicated to him and entitled, "Thank You, America."

517 B.C.—"Remember this, oppressive government is fiercer and more feared than a tiger."—*Confucius*.

CALIFORNIA VOTERS FACE GAMBLING EVILS

The clergy and the morally alert laity of the State of California were much encouraged some six months ago when Attorney General Brown called upon the District Attorney in San Francisco to clamp down on the gambling racket which has involved some charitable organizations and the Roman Catholic Church.

However, this encouragement was sadly shaken when, according to the Attorney General, the pressure to wink at the continued violation of the gambling laws became so terrific that he announced he hoped they would find a way by which this gambling might be allowed to continue.

It appears that, on the announcement of the Attorney General's ultimatum to liquidate the gambling evil, an assemblyman from San Francisco announced his intention to introduce a bill, at the next session of the Legislature, legalizing gambling as is carried on by charitable organizations and churches.

The Church at Work, official publication of the Northern California-Western Nevada Council of Churches, has stated that "non-Catholic Christians will oppose such a move and will insist that the anti-gambling laws be strictly enforced, 'letting the chips fall where they may.'"

"To that end, the Council's Commission on Legislation and Public Morals is calling an all-day conference in Sacramento, November 13, to map a strategy and to unify our forces in order that we may win the victory.

"The gambling episodes in San Francisco are typical of what is going on in most every California community. The 'hour has struck' to call a halt and to lift the moral fibre of our own state to a position whereby the boys and girls, men and women will not continue to be sabotaged by the influences of evil."

In September, 1952, every minister received by mail the "call to arms" and was urged to be present in Sacramento with his lay representatives.

The position of the clergy and alert laity of California with regard to the gambling evil is sound. This evil cannot be cured by legalizing it. The history of gambling throughout has been most pernicious to the welfare of mankind. Wherever there has been a legalization of gambling, it has increased the debauchery and degradation of the mind for the reason that it ceases to be an evil in the average mind. This has been the experience of France and of England. England went through a long period of efforts to do away with the evil of gambling and the question was before the House of Parliament. All the evidence adduced in its investiga-

tion pointed to the futility of any legalization of gambling.

In view of these facts, which undoubtedly must be known to many leaders in the Roman Catholic Church, it is difficult, except to those connected with the history of the church, to understand why its leaders would be a party to the destruction of the minds of their own parishioners.

In many countries where gambling is prevalent, the Roman Catholic Church winks at gambling or actually urges it, and we find mankind suffering most from the gambling evil.

NEW MASONIC TEMPLE AT DALLAS, TEXAS

On September 1, 1952, ground was broken for a new Masonic Temple at Dallas, Tex., which will be occupied by two Lodges jointly—Landmark Lodge No. 1168 and Gibraltar Lodge No. 1179. These two Lodges received their charters at the same time, December 9, 1921, and were both constituted on December 30th. They have been meeting in the same quarters since their organization.

The building plans call for a one-story structure, to cost approximately \$100,000 exclusive of the lot. It will contain two lodge rooms, each 40 by 50 feet, study rooms, dining room and kitchen, all of which will be air conditioned.

The present Masters are Russell L. Parrish, 32°, of Landmark Lodge and Homer Tucker of Gibraltar Lodge. Roy E. Douglass, 32°, K.C.C.H., is Secretary of Landmark Lodge, and Byrd Webb, 14°, is Secretary of Gibraltar Lodge.

On the occasion of the ground-breaking ceremony, the Grand Lodge of Texas was represented by Harold W. Bateman, 33°, Deputy Grand Master of the 14th Masonic District.

FIGURES REVEAL DANGERS THAT LURK IN ALCOHOL

The records of the toll taken by alcoholism have been carefully collected and printed in "The Clipseet," published by the Board of Temperance and Morals of the Methodist Church. The expenditures for alcoholic beverages, including public revenue, amounted for the year 1951 to \$9,150,000,000. A breakdown of this figure by the Office of Business Economics of the U. S. Department of Commerce shows that \$4,180,000,000 went for distilled spirits, \$480,000,000 for wine and \$4,490,000,000 for beer.

"The Clipseet" published 31 paragraphs of disasters that followed the abuse of alcohol. Some of the cities mentioned are St. Louis, Mo.; Los Angeles, Calif.; Minneapolis, Minn.; Sedalia, Mo.; Cincinnati, Ohio; Miami, Fla.; Chicago, Ill.; Detroit, Mich.; Bos-

ton, Mass.; Washington, D. C.; Cleveland, Ohio; and also from the States of Oklahoma and Oregon.

Further data put out by "The Clipseet" show shortages of steel scrap, tin, copper, aluminum, transportation which are materials that are used in the production and distribution of beer. There is also a shortage of policemen and jails, and these shortages are caused by the fact that about three-fourths of the time of the police must be used in caring for the results of drinking alcoholic beverages.

Statistics show that in 1932 the arrests for drunkenness per 100,000 of the population were 831.1, and in 1950 they were 2,052, an increase of 146.9 per cent. Arrests for drunken driving in 1932 per 100,000 of the population were 65.7 per cent. In 1950 there were 169.9 per cent arrested, an increase of 158.6 per cent. Since the first year of repeal, the consumption of intoxicants has increased about two-and-one-half times.

BOLD AFFRONT BY COMMUNISTS TO A GERMAN SHRINE

According to the *United Evangelical Action* of September 1, 1952, communist authorities have taken over control of Wartburg Castle, near Eisenach, Germany, the historical retreat in which Martin Luther took refuge after the Diet of Worms and where he translated the New Testament.

The article stated that, although the communist news agencies said the castle was put under the "guardianship" of their authorities, as a "national cultural place," church officials in Hannover, Germany, feared that the action signified the beginning of expropriation of the Wartburg Foundation, jointly sponsored by the city of Eisenach, the state of Thuringia, and the Evangelical Lutheran Church of Thuringia.

West German news reports the program for expropriation of church properties includes the "strangling" of church hospitals and other welfare institutions, and replacing deaconess and nursing organizations by state-sponsored nurses' associations.

However, the communists have been warned that the Evangelical Church will never abandon its home missions and social welfare work. Gerhard Jacobi, Evangelical Superintendent of East Berlin, told the Berlin Lutheran Congress, "Whoever intends to hamper the Church's charitable activities will bite on granite."

A man can do no more than he thinks he can, but he usually does less than he thinks he does.—*Specialty Salesman.*

THE POPE'S GLOBAL STRATEGY

WHAT is the alternative to Communism? This is a question often asked and brings several answers. But, when the U.S.A. went into Europe, its declared purpose was to stop Communism. However, it did not outline a definite program to take the place of Communism when Communism was stopped or destroyed. That policy left a vacuum in Europe and into that vacuum jumped the Vatican.

After the collapse of Czarist Russia, following the Revolution of 1917, the pope of that era, Benedict XV, figured that with the czar deposed there would not be anyone to head the Russian Orthodox Church and, therefore, the 150,000,000 members of that group would seek alliance with the Roman Catholic Church. But neither the new Russian Government nor the members of the Russian Orthodox Church saw matters that way.

Shut out of Eastern Europe, the Vatican expects to reach Russia via the Holy Land and the Middle East. Marcus Cato, which is the pseudonym of an Italian journalist now in this country, and who for years has written articles on Political Roman Catholicism, stated in *The Nation* that the elaborate ceremonies at Fatima in Portuguese were prompted as an initial step to win the Moslems of the Middle East to Roman Catholicism. The Roman Catholic Church declared that the Virgin Mary appeared in the village of Fatima because it bore the name of the daughter of Mohammed, of whom the Koran said: "She is the most holy of all the women in paradise, next to Mary." According to Bishop Sheen, "the Blessed Virgin chose to be known as Our Lady of Fatima as a pledge and sign of hope to the Moslem people, and as an assurance that they who show her so much respect will one day accept her Divine Son."

But the Vatican is aware that, to carry out its plans to invade Russia by way of the Middle East, it must have American support, because Vatican freedom in the Middle East is dependent on political conditions which, in turn, depend on American policy in that locality. Hence the renewed efforts of the Vatican to obtain a full-fledged Ambassador to the United States and have the United States Government send a full-fledged ambassador—not to Vatican City State but to the Holy See as head of a world-wide church.

With China going all-out communist, the Roman Catholic Church lost more than 3,000,000 members, which was a severe blow to its prestige and plans. As a result it has redoubled its efforts in Pakistan and Indonesia, which are

Moslem strongholds, to convert the Moslems of those countries to Roman Catholicism.

But these other plans are merely steppingstones in its over-all plan to capture Russia when Communism is destroyed. It is a well-known fact that the Vatican tried to get Kaiser Wilhelm in World War I to make Germany "the sword of the church," but the Kaiser would have none of it. Then in World War II the Vatican looked to Hitler to play that role, and it played hand in hand with the Axis powers until it appeared they were going to lose the war and then it switched to the Western powers, the United States, England, France and Russia.

Mohammedanism and Roman Catholicism are both feudalistic powers and, therefore, it has been easy for them to form a rapprochement with each other. The Vatican's efforts to control the Holy Land and the Middle East are not an end in themselves but a steppingstone to Russia once Communism is destroyed. S. W.

CIVIC EDUCATION FOUNDATION IS MAKING BETTER CITIZENS

HOW are we to get better citizens in a world where there are so many diverse interests, which detract young and old alike from the serious social problems of life?

Private efforts along the lines of good citizenship are not lacking. The Civic Education Foundation, with executive office at 5 Chauncy Street, Cambridge, Mass., and publication office at 11 West 42nd Street, New York 36, N. Y., has sponsored the Civic Education Project. In its booklet entitled *Making Better Citizens*, it lists twenty contributors, among whom are six Foundations. The Project Staff, Consultants, Advisory Committee, and Trustees take four pages to list, and all are leaders in their lines.

Of especial interest is what are called "The Project Pamphlets" designed for use in the public schools. One of these pamphlets is entitled *The Isms—and You*. This contains 40 pages. Its first objective is democratic understandings and loyalty. Communism and Fascism are discussed in theory and practice; why they lure some people into a belief in them and what must be done to protect Democracy against them. It is illustrated by drawings fitted to the text.

Another pamphlet (48 pages) is entitled: *They Made a Nation*. Its main objective is to show the Constitutional Convention of 1787—its human aspects

and its political meaning for us today; who were there and why; the problems they settled and the problems we must face in their spirit; the Constitution as their heritage to us. This also is illustrated by drawings.

The Foundation publishes several pamphlets sold at a nominal price so as to place them within the reach of everyone. One of these is *It Has Been Done* (48 pages), which contains exciting stories of political reform in four American cities and towns. There is a chapter on basic elements in good local government. Still another of these excellent pamphlets is entitled: *Capitalism—Way of Freedom* (56 pages). This pamphlet tells the story of our economic life as seen by a high school graduate about to be drafted. What makes it worth fighting for, along with our political system? What has it done for us? What are its immense successes and what are its major weaknesses? Can we do anything to make it work any better than it does now?

Lack of space prevents going into the many interesting subjects discussed in *Making Better Citizens*. One can but give enthusiastic approval to the following statement on page three: "To sustain democracy and strengthen it for future growth more Americans must feel deeply about its blessings, think clearly about its problems, and stand ready for sacrificial action to meet its needs. If the schools fail now to build these bulwarks of democracy within the hearts and minds of youth, the opportunity to build them deep and firm may never come again." S. W.

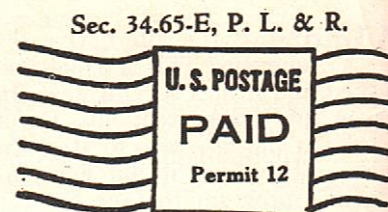
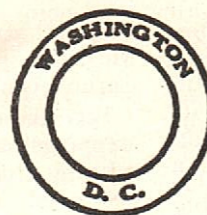
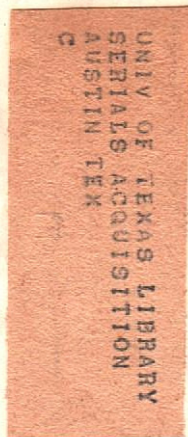
FOUR BROTHERS RECEIVE DEGREE

Brother Keith Wharton, a member of Parkersburg Lodge No. 169 in West Virginia, had the pleasure of witnessing the Master Mason Degree being conferred on his four brothers—Carl Eddy, Ira, Harry Leonard, and Johnson Gail Wharton. They are all over six feet tall, and they enjoyed the food that followed the degree work, which was under the direction of C. Wells Heermans, Master of the Lodge.

WHAT IS HONOR?

"Honor is a chain with many links. It leads from the simplest transactions, like leaving our pennies on the counter of the blind newsdealer, on up to international treaties involving the lives of millions of people," said Philip Reed in "What's Happened to Our Honor?"

"If we want to stay civilized, then each of us has the job of keeping that chain unbroken. For staying civilized, in the last analysis, depends on making promises—and keeping them."—*Prophetic Ideas*.



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This Bulletin is published as a contribution to the welfare and happiness of the nation by diffusing information concerning education and civics, and it is hoped the widest use may be made of the data contained therein. Any of the material may be used at any time, with or without credit to the SCOTTISH RITE NEWS BULLETIN, but where it is noted that excerpts have been made from other publications, proper credit should be given. A marked copy would be appreciated when our material is used.

Freemasonry has ever been the friend and supporter of constitutional government. Fourteen of the Presidents of the United States have been Masons, and the Declaration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of duty and responsibility in a patriotic citizenry and, as a primary consideration, the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.